

THE BUGLE.

Shirt Sewers' Co-operative Union, N. York.

A meeting of the citizens of New York, who sympathize with the efforts of the Shirt makers to better their condition, was held on Monday evening, Oct. 6th.

From the Report of the Secretary, Rev. Mr. Downing, we make the following extracts:

Forced by direct necessity, through want of employment and starvation wages, when we had work to do, some few of our present members combined together in the month of April last, and organized into an Association styled the Shirt-Sewers' Co-operative Union. Our aims and objects were to work together for mutual benefit, to share the profits accruing from our industry, according to our ability and willingness to do, instead of being, as formerly, compelled to give the lion's share of our labor to an employer. Briefly, it was an experiment, and it has succeeded. We have demonstrated the fact to our east down and suffering sisters, that full double the wages can be earned by less hours of toil, under our new plan of combination, than under the old arrangement. When our numbers were limited and the work light, we were unable to pay our way; but as our members increased with the demand for labor, our profits increased, leaving us at present a net profit of 10 per cent. over the prices paid to the members. A statement of the prices of work given by employers and that paid by the Association, will serve to show the advantage we have already gained by combination.

Prices of shirts made for large shirt manufacturers range from 5 cents to 50 cents; while our lowest prices are 25 cents for cheap shirts, and 75 cents for the best made article. Our prices range thus for the same article, only that ours are well made, which cannot be said of sale shirts:

Cheap Shirts, shop made,	8 to 10 Cts.
Best Shirts, shop made,	31 to 60
Cheap Shirts, Association made	25 to 35
Best Shirts, Association made	75
Collars, shop made,	1, 2 and 3
Collars, Association made,	8 to 10

From these prices we are even now enabled to save 10 per cent., still to be divided or to be laid out in stock for the mutual advantage of all. Aside from these advantages, the members are not overtaxed as much as under the old system, and we are sure of our being promptly paid, which very often was not the case in shop work. We therefore feel warranted in urging upon the public the necessity and expediency of enlarging our sphere of usefulness, by increasing our facilities for employing all who prefer working for themselves, and those dependent upon them, to tolling for the pittance wages grudgingly given by employers.

There is a general feeling of sympathy and a lively interest for the defenseless and deeply wronged shirt makers of our city. Nelly are they striving to earn, in honesty and decent poverty, the bread that poorly feeds, and the humble raiment that but poorly covers their wasted forms. They are patient sufferers, toiling unceasingly, ever hopeful of a brighter future. Very many are widows, decimated by reverses to poverty; more of them are orphans.

"Too early thrown
On the cold world, unloved, alone."

Others are compelled to aid in the support of families and widowed mothers, and all have a pressing claim on society. Too long has this been lightly treated or totally disregarded.

They bear, in silence, sufferings and trials that would chill the sternest hearts to recant. The defenseless girl often wrestles with poverty, hunger, temptation, until dire necessity forces sad and fearful alternatives upon her. Is this Christian? Is it human?

The Rev. Mr. PARKER remarked:

In view of the facts stated in the Report, he was strongly impressed with the passage of Scripture: "The destruction of the poor is their poverty;" which he illustrated by a reference to the case of two sisters, who were compelled to make shirts at 10 cents each, and bonnets at 5 cents, thus, by the most assiduous labor, earning respectively the sum of 25 and 60 cents per day, and one of whom was wasting away with consumption. What should be done to relieve this class of persons? He knew of but one remedy for these and other evils of Society, and that was the greater prevalence of the principles of the Gospel—"Divinity coming down to Humanity"—which idea he eloquently illustrated at some length.

HORACE GREELY was next introduced to the audience, and said that he believed there were philanthropy and religion enough in the world, if properly applied to, to eradicate most of the evils of society. There was no lack of the spirit of benevolence and generosity. There were plans before the public, which tended to the removal of social evils, and he regarded that of this Association as among the number. Its members have gone to work upon the small capital of \$225, and given employment to forty persons. If they had \$2,000—the sum which they were anxious to secure—they would be enabled to open a shop in Broadway or some other public street, in place of their little back room upon Henry-st., and could set one thousand persons at work. This could be done, if the appeal were fairly made to the public, and the experiment could hardly fail of success.

The Association could furnish their work as cheaply as the best establishments in Broadway and elsewhere. Once let the public understand this, and the majority of people would prefer to trade where the money, which now goes for the payment of heavy rents and other expenses, would be paid into the hands of those who did the work.

Rev. HENRY WARD BEECHER followed Mr. Greeley. He was said, born and reared in a rural district of Connecticut, where, by preaching the Gospel, was understood a presentation

of theological doctrines. He early had the Westminster catechism placed in his hands, but, to his shame be it spoken, he could never commit it to memory nor understand it. The old style of preaching from Sabbath to Sabbath did not come up to his idea of preaching the Gospel. It took a whole church full to preach the Gospel. It was the spirit of God's benevolence carried down to humanity. Its influence upon the world was like that of the sun in the Spring, when a Nature burst into bloom beneath its influence. Preaching the Gospel was bringing down Spring from Heaven to Earth.—It was the whole work of taking care of men. It was to search out the wants of community and relieve them. But how much more was the duty imperative when the appeal came to us. Mr. B. regretted that he had not made himself sufficiently acquainted with the grievances of the needlewomen, but he had become acquainted with many cases of distress, and he should take care to better inform himself with respect to their condition. He also pledged himself to bring their claims to the attention of the Church of which he was pastor. If a deputation of them were to present themselves, and state their case, he did not believe there was a Church in the City but would consider their claims legitimate. Mr. B. very forcibly illustrated the mental and moral evils which grow out of a state of physical destitution, comparing the condition of a portion of the needlewomen to that of the slaves of the South, whose condition was in some cases most deplorable.

Before the close of the meeting, Rev. Henry Ward Beecher and Horace Greeley each pledged themselves to raise \$100 for the use of the Union, and Mr. John H. Swift also pledged himself to raise the like sum, and more if he could.

Letter from Mr. Clay.

A letter from Mr. CLAY, dated Ashland, Oct. 3d, to some gentleman in New York, dwelling principally upon the compromise measures, has been published. It is long, filling several columns of the Eastern papers. He rejoices in the general acquiescence manifested in the compromise measures of the last Congress, and at the law-abiding spirit of the people. He thinks that the necessity of maintaining, and enforcing the Fugitive Slave Law, unrecalled, and without any modification that would seriously impair its efficiency, must be admitted by the impartial judgment of all candid men. He admits that the right exists of amendment and discussion, of that and all other laws, but that there are occasions when a spirit of moderation should prompt a forbearance to exercise that right, and such, he thinks, is the case at present.

The most of his letter is taken up with a discussion of the right of peaceable secession, which he pronounces wholly indefensible.

Mr. Clay holds out no hope to the Secessionists that they would be permitted to secede without resistance. He would use the whole power of the Union to compel submission.—On this subject he uses the following emphatic language:

"Considering the vast extent of our territory, our numerous population, the heated conflicts of passion, of opinion, of interests and of sections, pervading the entire Union, we have great reason to be thankful to Providence for the degree of calmness, of tranquility, and satisfaction which prevails. If there are local exceptions at the North and at the South, of rash and misguided men who would madly resist the constitution and laws of the United States, let us not despair of their return, in seasonable time, to reason and to duty. But suppose we should be disappointed, and that the standard should be raised of open resistance to the Union, the constitution, and the laws, what is to be done? There can be but one possible answer. The power, the authority and dignity of the government ought to be maintained, and resistance put down at every hazard. Government, in the fallen and degraded state of men, would lose all respect, and fall into disgrace and contempt, if it did not possess potentially, and we'd not, in extreme cases, practically exercise the right of employing force.

The theory of the constitution of the United States assumes the necessity of the existence and the application of force, both in our foreign and domestic relations. Congress is expressly authorized 'to raise and support armies' 'to provide and maintain a navy, and 'to provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions.' The duty of executing the laws and suppressing insurrections is without limitation or qualification; it is co-extensive with the jurisdiction of the United States, and it comprehends every species of resistance to the execution of the laws, and every form of insurrection, no matter under what auspices or sanction it is made.

Individuals, public meetings, States, may resolve, as often as their taxes or passions may prompt them to resolve, that they will forcibly oppose the execution of the laws, and secede from the Union. Whilst these resolutions remain on paper, they are harmless; but the moment a daring hand is raised to resist, by force, the execution of the laws, the duty of enforcing them arises, and if the conflict which may ensue should lead to civil war, the resisting party, having begun it, will be responsible for all consequences."

GREAT MEN WERE LIVING BEFORE ADAMANT.—LOUIS X., passed a general law, 1315, for the enfranchisement of all serfs belonging to the crown. He there made a positive declaration, that Slavery was contrary to Nature, which intended that all men by birth should be free and equal; that since his kingdom was dominated the kingdom of the Franks or Freemen, it appeared just and right that the fact should correspond with the name.—*Koch's Revolutions of Europe, chap. 5, period 4.*

The Governors of Massachusetts and New Hampshire, have appointed the 27th of November, as the day of annual thanksgiving.

From the Banner of the Times.

The Water Cure.

Supposed to have been composed by the slave hunter who jumped from a window, and stumbled into the Canal at Syracuse, on the night of the first instant.

REPORTED FOR THE BANNER OF THE TIMES, BY JOHN RAWL, ESQ.

Come listen, Southern brethren, and hear me sing a lay

Of something that befel me up North the other day;

You see my soul was guilty, and so to make it pure,

I took a tramp to Syracuse to try the Water Cure.

Once, o'er me rose the bondman's shriek, and groans upon the air—

His wails and cries of agony—and yet I did not care;

I thought the niggers monkeys, 'cause God had made 'em black,

And swore that if they run away, I'd help to take them back.

And soon my valor it was tried; for, up to Syracuse,

A nigger run to hide himself from whipping and abuse;

He shook the shackles from his limbs, and vowed that he would be—

What God designed his creatures all—a man, unchained and free!

So I, with other bloodhounds, did start upon his track,

To prove that Daniel's words were true, and take the dukes back;

And in my breeches' pocket, revolvers two I took—

For, since the Lord forsake me, I 'd light on my own hook.

So up to Syracuse I went, and found the nigger there;

We got the shackles on his hands, though hard he fought, I swear;

We took him to the office where the Policemen all meet,

But, d—n the Abolitionists! they gathered in a street.

One monkey, by the name of Ward, (some think the fool a man,) Came out upon the office steps, and there harangued the clan;

I own his words were eloquent, and that it 'set me back;

To hear such thoughts, such burning words, come from a man so black!

Well nigh came on—in Townsend Block the darkness was secured,

But soon there gathered such a crowd, I wished my life insured!

A clamor rises in the streets!—O God protect me!—hark!

Some angry breath puts out the lights!—the city all is dark!

And now the tumult thickens—the clamor comes once more;

The crowd comes smashing windows through, and bursting down the door!

They bear the nigger from the room—I dare make no defence!

He's lost amid the living mass—I have not seen him since!

Affrighted by these direful things, insulted by the crowd,

I leaped from out the window then, with yells both long and loud;

The Devil shure is at my heels! I'll die, I sure-ly shall!

And, raving thus, I run and stumble square in the Canal!

I rolled around in vain attempts to get out of the scrape;

By standers laughed, and I began to feel myself the ape!

At length an honest Pat took hold, and helping me, said, 'Shure,

God bless yer soul, my Southern friend, this is a Water Cure!'

And such I think it must have been, for some- how since I fell,

I feel more humble than before, and less a fiend of hell;

It learned me that the blacks, *en masse*, are not a pack of fools,

That all the Northerners are not doughfaces and base tools.

And my advice to Webster, to Fillmore and to Clay,

Is, just to chase to Syracuse a nigger runaway;

'nd if their bodies and their souls they wish to make more pure,

Their Brandy let them throw away, and try the Water Cure.

Mr. Cranch, the Artist.

This accomplished artist is now at Nahant, where he has made several happy sketches.—The sea, and especially the particular rocks of that promontory have been admirably portrayed by his colors.

The following sonnet which we are permitted to publish, authorizes us to enroll the name of another poet on the side of Freedom. When will slavery speak in such verses?

Man was not made for forms but forms for man; And there are times when Law itself must bend To that clear spirit that bath still outran The speed of human justice. In the end Potentates, not Humanity must fall.

Water will find its level; fire will burn; The winds must blow around the earthly ball; The earthly ball by day and night must turn. Freedom is typed in every element;

Man must be free; if not through law, why then Above the law; until its force be spent, And Justice brings a better. When! oh, when! Father of Light! shall the great reckoning come To lift the weak and strike the oppressor dumb?

C. P. CRANCH.

Selections for Newspapers.

Most persons think the selection of suitable matter for a newspaper the easier part of the business. How great an error! It is by all means the most difficult. To look over and over hundreds of exchange papers every day, from which to select enough for one, especially when the question is not what shall, but what shall not be selected, is indeed "no easy task."

If every person who reads a newspaper, could have edited it, we should hear less complaints. Not unfrequently is it the case that an editor looks over all his exchanges for something interesting, and can absolutely find nothing.

Every paper is dryer than a contribution box; and yet something must be had—his paper must have something in it, and he does the best he can. To an editor who has the least care about what he selects, the writing he does is the easiest part of his labor. A paper when completed should be one the editor would be willing to read to his wife, his mother, or his daughter; and if he do that, if he gets such a paper, he will find his labor a most difficult one.

Every subscriber thinks the paper is printed for his special benefit, and if there is nothing in it that suits him it must be stopped, it is good for nothing. Some people look over the deaths and marriages, and actually complain of the editor, if but few people in this vicinity have been so unfortunate as to die, or so fortunate as to get married the previous week. An editor should have such things in his paper whether they occur or not. Just as many subscribers as an editor may have, just so many tastes has he to consult. One wants stories and poetry; another craves all this. The politician wants nothing but politics. One must have something sound. One likes anecdotes, fun and frolic, and a next door neighbor wonders that a man of sense will put such stuff in his paper. Something spicy comes out, and the editor is a blackguard.—Next comes something argumentative, and the editor is a dull fool. And so between them all, you see the poor fellow gets roughly handled.

And yet, to ninety-nine out of a hundred, these things never occur. They never reflect that what does not please them, may please the next man, but they insist that if the paper does not suit them, it is good for nothing.—*Exchange paper.*

Laughter.

Oh! glorious laughter! Thou man-loving spirit, that for a time doth take the burden from the weary back! that dost lay aside to the feet, beaded and cut by flints and sharp; that takes blood-lucking indignantly by the nose, and makes it grin despite itself; and all the sorrows of the past, doubts of the future, uncertainties in the eye of the present, Thou makest man truly philosophic; conquerer of himself and care! What was talked of as the golden chain of Jove, was nothing but a succession of laughs; a glorious scale of merit that reaches from earth to Olympus. It is not true Prometheus stole the fire, but the laughter of the gods to deity our clay and in the abundance of our merit to make us reasonable creatures. Have you ever considered what man would be, destitute of the ennobling faculty of laughter. Laughter is to the face of man what synovia is to the joints; it oils and makes the human countenance divine.—Without it our faces would have looked like sweet antipode to work upon them would have made the face of the best among us, a horrid looking thing, with two swollen, hungry, cruel lights at the top, for forehead would then have gone out of fashion; and a cavernous hole below the nose. Think of a face without laughter—as it is its first intelligence. The creature shows the divinity of its origin and end by smiling upon us. Yes, smiles are its first talk with the world—smile the first answer that it understands. And then, as worldly wisdom comes upon the little thing, it crows, it cackles, it grins and shakes in its merriment or in a waggish humor playing boop with the breast, it reveals its destiny, declares to him with ears to hear the freedom of its immortality. Let materialists blaspheme as gingerly and lawfully as they will, they must end in confusion and laughter. Man may take a triumphant stand upon his broad grin, for he looks around the world, and his innermost soul tickled with the knowledge, tells him he of all creatures laughs. Imagine, if you can a laughing fish. Let man, then send a loud hoo! hoo! through the universe and be reverently grateful for the privilege.

NIAGARA ECLIPSED.—The River Shirahwati, between Bombay and Cape Coringa, falls into the Gulf of Arabin. The river is about one-fourth of a mile in width, and in the rainy season, some thirty feet in depth.—This immense body of water rushes down a rocky slope three hundred feet, at an angle of forty-five degrees, at the bottom of which it makes a perpendicular plunge of eight hundred and fifty feet, into a black and dismal abyss, with a noise like the loudest thunder. The whole descent is, therefore, eleven hundred and fifty feet, or several times that of Niagara. The volume of water in the latter is somewhat larger than that of the former, but in depth of descent it has been seen there is no comparison between them. In the dry season the Shirahwati is a small stream, and the fall is divided into three cascades of surpassing beauty and grandeur. They are almost dissipated and dissolved into mist before reaching the bed of the river below.

IMMENSITY OF SPACE.—In Household Words, it is said, imagine a railway from here to the Sun. How many hours is the sun from us? Why, if we were to send a baby in an express train, going incessantly a hundred miles an hour, without making any stoppages, the baby would grow to be a boy—the boy would grow to be a man—the man would grow old and die—without seeing the sun, for it is distant more than a hundred years from us. But what is this compared to Neptune's distance? Had Adam and Eve started, by our railway, at the creation, to go from Neptune to the Sun, at the rate of fifty miles an hour, they would not have got there yet; for Neptune is more than six thousand years from the center of our system.

NEW-YORK IMPORTERS AND JOBBERS.

FREEMAN, HODGES & CO.,

58 LIBERTY-STREET, BETWEEN BROADWAY AND NASSAU-STREET, NEAR THE POST-OFFICE. NEW-YORK.

WE ARE RECEIVING, BY DAILY ARRIVALS FROM EUROPE, our Fall and Winter assortment of RICH FASHIONABLE FANCY SILK AND MILLINERY GOODS.

We respectfully invite all Cash Purchasers thoroughly to examine our Stock and Prices, and as interest governs, we feel confident our Goods and Prices will induce them to select from our establishment. Particular attention is devoted to MILLINERY GOODS and many of the articles are manufactured expressly for our order, and cannot be surpassed in beauty, style and cheapness.

Beautiful Paris Ribbons, for Hat, Cap, Neck, and Belt.

Satin and Taffeta Ribbons, of all widths and colors.

Silks, Satins, Velvets, and Uncut Velvets, for Hats.

Feathers, American and French Artificial Flowers.

Puffings, and Cap Trimmings.

Dress Trimmings, large assortment.

Embroideries, Capes, Collars, Underclothes, and Cuffs.

Five Embroidered Revere and Hemstitch Cambric Handkerchiefs.

Grapes, Lisses, Parleons, Illusion and Cap Laces.

Valenciennes, Brussels, Thread, Silk, and Lisle Thread Laces.

Kid, Silk, Sewing Silk, Lisle Thread, Merino Gloves and Mitts.

Figured and Plain Swiss, Book, Bishop Lawn and Jaconet Muslins.

English, French, American and Italian STRAW GOODS.

July, 1851.

LEATHER, HIDES AND OIL.

6000 SIDES SPANISH SLAUGHTER SOLE LEATHER.—3000 Slaughtered Patia Hides, with a large stock of Oil, Carriers' Tools, and every article in the line.

Also, 200 cases Boots, Shoes and Rubbers, of Massachusetts Manufacture, all of which will be sold at prices entirely satisfactory to purchasers.

J. H. CRITTENDEN, Cleveland, Sept. 29, 1851.

Salem Steam Engine Shop & Foundry.

THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best run in use, we would request those who wish to obtain engines for any purpose to call before contracting elsewhere.

THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best run in use, we would request those who wish to obtain engines for any purpose to call before contracting elsewhere.

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